

# The Argumente of D. Erasmus of Rotterdame vpon the firske Epistle of S. Peter.

**A**fter wricht to the Jewes that dwelt here and there in the coastes of the Seules (as Iames dyd in Epistle, no doubt) wrichte the chief of the Apostles, which is full of apostolike autoriti: and maiestie, and is compysed in fewe wo:bes, but full of sentences. He exhorteth men paciently to beare the ills, that they suffred for malice of the gospell, in hope of reward. Moreover he admonishest them, that accyding to the Prophete mentioned saynges, beynge freely callid to so high dignitie, they expelle a life worthy of their profession. So: he saith, ch:ristianie consisteth not in title or baptisme onely, but in innocencie of maners: for in that they are otherwyse afflicted with sorrowes, it maketh nothing to the glory of Ch:rist: if they appeare manifestly to suffre so: naughtie dedes doing. Furthermore he admonishest such as come in to ch:ristianie, that they refuse not to obey magistrates, though they bee heathens. Leste beynge prouoked they can neyther be conuected to Ch:rist, but become rype seare and cruell. Also that seruauntes denye not their duetie to their masters, though they be heathens. So: the office of ch:ristian goodnes is, to suffre al thynges. Furthermore he admonishest the ch:ristian women that they contemne not their husbandes though they be heathens, but stody by their owne maners to prouoke them vnto better. He warneth the husbandes to beare with their wyues, and to abyste from having to do with them, so as they may the mo:re apply them selues to pracie. Than he prouoketh men after the example of Ch:rist, to suffre displeasures, and not to ymagin howe to reueye w:ronge with w:ronge, but to devise howe to ouercome their enyli doctes with softenes and well boynges. And these matters he treateth of in the thre first Chaptes and in the beginning of the fourth. After these he exhorteth men vnto newenesse of life and dissuadeth from the heathers vices. He allureth men vnto sobernesse, vnto watching, to continual prayers, and aboue other vnto mutuall charytie vnto hospitalite and to do good turnes one for an other. Agayne he enticeth men paciently to suffre persecutions, layed vpon them for Ch:ristes name sake. Than he informeth bishops, and in them the people vnder their charge. In the ende he reporteth that he wro:te an other epistle vnto them by Silvanus, which was loste. This epistle it appeareth he wro:te from Sabido, for in the name of that churche he saluteth them, if any man allowe not the understanding of Rome by Bas:ylion.

# The paraphrase of D. Erasmus of Rotterodame vpon the first Epistle of S. Peter.

petre an Apolle of Iesu Christ, to them that dwell here and there as strangers the whiche out Pontus, Galacia, Cappadocia, Asia, and Bithinia, electe according to the knowlidge of God the father thzroughe the sanctifying of the spirite unto obedience, and synchrizing of the bloude of Iesu Christe. Grace be with you and peace be multiplied.



After somtyme a disciple and a contynuall geast, but nowe an Embassador and Apolle of Iesu Christ, to all them that dwell here and there in the coastes of Istell Asia, at Pontus, Galacia, Cappadocia, and in that parte that is proprely named Asia, whiche the Ephesians haue, and Bithinia, whome either the stony tempestes of watter haue in tymes past scattered abroade some to an place some to an other, or elles whome the rageing crueltie of them, whiche had the name of Christe, haue gretely driven out of the places where their fadres dwelt before them: and are by that meanes nowe comfortles amonge straunge nations, as it were banysched men, being in dede for feare of men, thrust out of their natyue countrey, but yet not excludid ne banysched, neither depuyed frome the offyce of Ghospele preaching, which God the pince of al men bellowed chiefly vnto the lande and nation of Jewes, after suche a sorte, that he woulde so; al that haue it commune to all them, whome soever he hath chosen. So lyke as thole ate never the better for being borne and lading their life at Hierusalem, whiche set naught by the doctrine of Iesu Christ: even so shal it defraude no man, in that he dwelleth amonge the vncircumcised and prophane Gentiles, so that in dede of Moses lawe he embrase the grace of the ghospele. For it is not the obseruation of the lawe, wherwith the Jewes are communely puffed vp, that bringeth true saluacion, neither kynded by place, but the free election of God. He is a ryght Jewe in dede, whiche what countrey soever he dwelleth in, or what kynded soever he is borne of, acknowledgeth Iesu Christe to be the autour of true saluacion, whiche dyed not for one nation of people alone, but for the whole vniuersall wold. But in þ we so acknowledge hym, we are not endebted to the merite of obseruynge the lawe, but vnto the free goodnesse of God, whiche choseth out of al maner of nations, a calleth vnto the lyberal freredome of the gospell, whome soever it standeth with his pleasure to call vnto it. For it neither came of late so dynly in to his mynde, to saue al maner of mortal men by thys meane, ne yet enforced with our wel doinges, he layth this vp as a reward for vs, as though we had so merited, but this was decreed of god the father by his eternal coulissall, that he woulde opē the porte of saluacion, not to the Jewes only, but to al nations vniuersally: not by circumcision, not by keping þ custome of the sabbeth, neither by chose of meates, ne yet by other ceremonies of Moses lawe, whiche are corporal matters, þ nothing but certain shadoues of spiritual thinges that were geut so; a time: but by true sanctification of the spirite, whiche the spiritual lawe of þ gospel geuteth vnto vs, by þ whiche we are truly purged in dede

in dede from all oure synges, not soz because we haue obserued the pre-  
scriptes of the olde lawe, but because we plainly & readily put our trust in  
the promises of the ghospell: not by sprinkling of the bloud of a calfe, as  
it hath been hitherto went to be done according to the custome of the law,  
but by the sprinkling of the precious bloud of the undesyled and most ac-  
ceptable sacrifice to God, Jesus Christ: whose undeserved death wppeth  
cleane away from vs, all the transgressions of oure former converasacion  
once for al, and after we be borne a new, as it were, into hym through bap-  
tisme, it restoreth vs vnto a new life. And forasmuch as baptisme hath ex-  
empted vs from this world, & engraffed vs into the participacion of hea-  
uenly rewardes, I will not pray for those goodes (in getting and heaping  
together wherof the toylers of the world thinke theselues fortunate) but  
those goodes rather, whiche purge vs cleane from earthly contagious in-  
feccions, and make vs worthy the prince of heauen Christ: that is to say,  
Grace, that in distrusting your owne merites, and in putting no confidēce  
in the ceremonys of the lawe, you may looke for true saluacion of the fre-  
bounteous liberalite of God, and in putting vnsayned trust in the gho-  
spell: And besides this I wilhe peace, that beryng freely reconciled to God  
by the bloud of Christ, you may haue concorde both among your selfes  
and with all other, not only hurtynge no body, but also perdonynge other  
mendes faultes, and reuyeryng good turnes for euill: the chaunce of  
whiche goodes lyke as you haue feely receyued of God, even so it stādeth  
you in hand to apply your selfes vnto godly studys, that you may waze  
riche in the encreasynge vsury of good workes, more and more, not onely  
perclisynge stedfast in that you haue begonne, but also going forward day-  
ly better and better, vntill the day come wherin the rewarde of immortali-  
tē shalbe openly geuen, wherof you haue now conceiued a certayne aler-  
ted hope out of the ghospell of Christ, that we shalby chalenge  
no prayse vnto our selues.

Blessed be God the father of our Lord Jesus Christ, which according to his abun-  
dant merci begattee vs agayne into a lyuely hope by that that Jesus Christe tose agayne The iere-  
sphē deato, to an inheritaunce immortall and vndisfyled, and that perissheth not, rese-  
wed in heauen for you, whiche are kept by the powre of God thorowte earth, vnto saluacion,  
v. whiche is prepared alreadly to be shewen in the last tyme, in the whiche ye receyue, though  
now for a season (it neede require) ye are in heauis, wherof manyfold temptacions, that  
the refull of your fayth being muche more preciouse then golde that perissheth: though it  
be tryed with fyre, I mighte be foughthe vnto laude, glory and honoure, at the appering of Je-  
sus Christe, whom ye haue not seen, and yet loue hym: in him euē nowe, though yette  
him not, yet doe you beleue, and receyue with say unspeakable, and gloriouse receyving the  
cōde of your fayth, even the saluacion of your soules.

For this so passing a great benefite, his liberalite is to be prayzed, of  
who in by Christ cōmeth vnto vs, whatsoeuer it be that maketh vs truly  
blessed. And that is not Moses, but God hymselfe, & the same the father of  
our Lord Jesus Christ, which (whan we were lytle fortunatly borne of  
Adam, that is to say borne to syne, borne to death) hath begotten vs new  
agayne into innocencie, and hath begotten vs into life that never shall dye,  
being pronoked by no merites of ours, but stered feely of his owne mer-  
ite wherin he most chesly excedeth: and this hath he done not by payde  
of Moses lawe, but by the costeous gyft of his owne sōne Jesus Christ,  
whom he wold haue to suffer death, to thintent, whare we were els de-

## The paraphrase of Erasmus vpon

perate wretches, he might deliuer vs frō the tyranny of sygne & death: And him he called anen frō death to lyfe, that we be yng in this wroldē dead to worldly lustes, & having remembrance as it were before our iyes of the resurreccio, after his exāple in vþrightnes of conuertacion, might haue au assured & a ready hope, that we also shal once be exempt out of these sorowes & attaine with Christ vnto þ euerlastig enheritaunce, whiche lyke as he beyng our head hath alredy attayned, so shal al we also folow as many as be engraffed to þ meþies of Christ, & are made worthy by folowing of his exāple, to be called his breþten, & the chyldre of þ selfe same father that he is: that like as we suffre communie afflictions with him, so shoud we haue reward also to gether wth him. As long as we were the sonnes of the synful Adam, an infortunat enheritaunce abode vs. But as sone as we were made þ sonnes of God, we make spedē hastē to þ enheritaunce of heauen. For it besemeth, þ seing we are boþe from heauen, we shoud behold heauely thinges, & seing we are boþe of God, we shoud folow nothing but godlines. They þ serue the wrold goe about to haue rewardes þ are transitory & wage that is slypþety: but for vs there remayneth þ happye enheritaunce after these temporal afflictioþ, which can neþher be corrupþed with death, ne defiled with wearines or heauines, ne yet fade away by age or flattishnes. There is no cause for vs to be astayed of, leste any man shoud in the meane whyle take this so plenreoug an heritage out of our handes. We haue an assured saychfull promyse maker: And in his hādes it is safelē kept & layed vp in stoare for vs in heauen: howbeit after suche soþe, that for al that there must an assured hope, and as it were a certayne pledge remayne in the meane time with men vpō eart, not with al maner of men, but wth you & such like as you are, unto whom the Sp̄rite of Christ is geuen in stede of a gage: & which, albeit we are for þ time tossed on every syde wth sondry stōmes of sorowes, þ the frailtie of man is vterly vñhable of himselfe to beare out, yet by the iuccour of God, which is mighty in al thinges, you are preserued, not through your owne merites, but by sayth & vnfained trust: wherby you dout not, but frō the last tyme, after þ which there shal be no more of this confusio of humayne matters, but the euill me being appointed to their tormentes shalbe hab'e to do no body harme, & the good being safe frō al invasions of sorowes shal haue the fructio of euerlastig rest. For now þ rewardes lye hidde, & many times after the commune peoples estimacio, thel are in worse condicō þ be of þ better, & those seme to perissh which are most specially in sauegarde, & thei seme to florish which most chiefly gec to naught. In this wroldē there is time to exercise godlines, & the reward hath his time prescrifed vnto it, whiche it behoueth not to preuer. In þ meane seasō let it be ryough for vs, þ euerlastig felicitie is kept in sauegarde for vs, whiche neither mannor devill can be habile to take away frō vs before had, so þ we shalbe not from þ sayth, wherby we pught to condene mortal mens matters, & depende wholy of heauen. Let there be in þ meane seasō feareþ folkes, which being rebels to god, trust to the ardes of þ wrold, let the for þ time stampē & stare ouer you as though you were overcomē & left succoules. But whan þ day shal come, & the discourse of thiges turned vp side down, they shalbe tormentēd, & you shal reþoyce like conquerours, pea you ought to reþoyce enē now also through þ vndoubtedt big for of so passig a great felicitie. For it ought not to seme unto

Unto you a greate o; a greevous matter , though by afflictions and gretes that are but shorte and shall soone haue an ende, you come to the blisnednesse that never shall decaye. And perchaunce the p[er]secutions also shall once haue an end, which notwithstanding as often as they come in vse, are to be bo[n]e with a myghty stoute stomake, and without dismaying for the gl[ori]y of God, in hope of the lyfe to come. For after suche wyle doeth the wyseom of God in p[ro]viding for your commodites permitte, that the sincerite and stedfastnes of your faith may be tried through sondy assauies of sorowes. For yf golde (which elles were a thing both lost and wold haue to haught) be tryed out not only by the touche stone, but also is assayed by the fire, to thintente it maye thenceforth bee had in so muche the more p[re]cie as it is the more exactely fyned: much more wil God haue your faith, wher unto so high honouer of duette belongeth, to be tried with sondy experimenes, to thinke that when it shal glister out of these flames of sorowes and afflictions, and being farre more pure and more glittering than any golde though it be never so fyne, it may be p[re]cious in the syght of God, and that all the matter at length may grow in to cleane contrarye condicione: that is to wete, that the thyng which seemed to be layed vpon you in this woldc vnto reproche, may chaunce vnto praysing; and that which seemed vnto vilany, may be turned vnto gl[ori]y; that whiche seemed to be layed vpon you to put you to dishonestie, may be turned in to habidaunce of honour in that day, whan Iesus Christ, whose power woketh nowe in you by secrete meanes, shal shew forth him selfe openly vnto all men , and rendre vnto every man rewarde according to hys desautes. For what is a more gloriouse thyng, than to be p[re]yased of Christes owne mouthe : whan you shall heare : Come you blessed of my father: what thyng is more hono[ri]able than to be receaved of God the father into the felawshippe of the kyngdome of heauen together with the sonne? But thys gl[ori]y, although it shall be the comen gl[ori]y of all godly folkes, yet it shall chaunce more haboundantly vnto them, that haue suffred greater thynges vpon earth for Christes sake. Whiche rewardes in case they were nowe presently apparent, the strength of saythe shoulde bee no maruelous matter. But nowe the special chiese p[ri]ape of good folkes consisteth in this point, that where you never sawe Christ with your bodily eies, yet with the eies of sayth you see him and loue him: and wher as the violence of sorowes doeth openly a presently grate vpon you, but the rewardes, which are kept till a daye, doe not nowe apperate, yet puttynge assured confidence in hys p[ro]misses, you suffre these chrynges with none other stomacke, than yf the gl[ori]y were presently furnyshed before your iyes, neither doe you suffre only with boldenesse, but also in the mydle of afflictions you receyce with an un-speakable joy, beynge ful of gl[ori]y before God, that is to say, of a well hoping conscience, and full of a certayne vnseyned confidene, that wher you suffre suche chrynges vndescreuedly, you shall, by the will of God, haboundantly receyue a great fruyte of your faith, that is to wete, the eternall saluacion of your soules. For it is a great vaunage, whan through the loosyng of the mortall body, the immortall soule is preserued. Thus it was decreed by the eternal counsayle of God, that menne shoulde atteynne saluacion by these meanes, whereby even Christe hymselfe came to euerlastyng blessednesse.

## The paraphrase of Erasmius upon

If which saluation haue the propheteis enquired and searched, which propheteis of the ~~the~~ texte, grace that shoulde come unto you, searching when or at what tyme the sprete of Christ (which was in them) shoulde signifie, which sprete testifieth before, the pastoris that shoulde happen unto Christ, and the glory that shoulde follow after: unto which propheteis it is as also declareis, that not unto them selues, but unto vs, they shoulde ministre the thynges which are nowe shewed unto you of them, which by the h[oly] ghost sent downe from heauen, haue in the gospel preached unto you the thynges, which the Angells desirte to beholde.

For these matters are not by chaunce brought to passe at all aventure, but the selue same thyng that we haue alreadye sene, the olde Propheteis (which prophecied before hand that you shoulde be sauued through faith and the grace of the gospele without the ayde of Moses lawe) haue diligently sought and searched out, not beyng contented to see as it were through a myste what shoulde be to come: but they haue also with a godly curiosite searched out of the sprete of Christ, which than presently signified unto the by secret inspiration, what Christ shoulde suffre, and unto what excellente glory he shoulde by anby be aduanced unto, than what or what tyme that shoulde come to passe: so somuch as they myndes were verely desirous of his sauing helth. And unto them it was also manifested, that these thynges, whiche they prophecied beforehand shoulde come to passe, shoulde not be exhibited in their tymes, but in yours: and the thynges that they opened in their propheteis, they opened unto you & not to them selues. In dede they would haue wylshed to see, that you haue chaunced to see: but they propheteis were spoken before to thintent that we 2. posses shoulde be more certaynly credited, which declare nowe unto you the thynges alredy done, that they had spoken beforehand shoulde come to passe. And that you shoulde also not stande in doubt, the same sprete of Christ in tymes passe taught them with secret full inspitations, what he had determined to doe, which lately comynge downe from heauen in syntong tonges instructed vs, to thintent we shoulde be preachers in al the whole worlde of the thynges that are come to passe. So we preache Christ that became man so al our saluacio labe, was conuersaunt on earth, was afflicte with reproches & tormentis, finally was narled on the crosse, suffered death so oure lakers, and a non eased agayne to lyfe, was exalted unto heauen, where now he glistreth in maiestie and glory with the father (which before servid vpon earth to be but a vile rascall and an abiecte) and thisther also will he exalte those that his be. These matters inasmuch as they were done by the unspeakable counsaille of God, it is no manuell though the propheteis desired to see them, leynig it is so excellently pleasant and acceptable a sight euyn to the angells them selues to loke vpon, w the beholding wherof they can not be fulfilled. The greater the benefite is which is offred unto you, the more greedily you ought to embrase it, that it be not through your owne fault that you attayne it not. The rewarde is certayn, but it shalbe your duetis so all that, to behaue your selues so, that you seme not vnworthi the promises. The day that is loked for, wil come, which shal openly byng forth the rewarde both of the godly and of the vngodly. It wyll come once, whansoever it shalbe, and it shal come pleasant and happy to such as it shal fynde readyly prepared: on the contrary parte, it shal come fearefully to them that it shal fynde vnfaithfull

## full sluggardes and careleßly mynded.

Wherfore grete up the lernes of your myndes, be sober, & trust pefectly on the grace that  
is brought unto you (by the decartyng of Jesus Christ) as obedienc chylde, that ye grete the teate.  
not your selues ouer unto your olde lustes; bþ whiche ye were led & han as yet re were igno-  
rante of Christe; but as he which called you is holy, even so be ye holy also in all maner  
of conueracion, because it is written. Be ye holy, for I am holy. And if so be that ye call on  
the fater, which without respecte of person indyng accyding to certeyn matynes wchke, so  
that ye pass the tyme of your pylgrymage in seate.

And soz as myche as Chyſt woulde haue that dape to be būctayn unto  
vs, it behoueth you not to be in a securitie at any tyme, but alwayes hauing  
the lernes of your myndes girded, as menne readyly furnished to mete theyz  
Lordes comynge, watching and sober, being alwayes stered vp and put in  
mynde with the certayn and sure lokynge for of the enctlasting felicite, which  
now is ofred vnto all men that obey the Gospell: but yet it shalbe possessed  
at length, at such tyme, as our Lord Jesus Chyſt shall openly shewe hys  
maistrie vnto al men and vnto angelles and deuilles, howberc they shall not  
come to that immortallite, but onely those that in a maner forecas the same  
in this woulde, and, accyding to the example of Jesus, being deade to the  
lustes of this woulde, lyue agayne with him vnto innocencie, and conue-  
ned fastly in it, like laufull and right reue sonnes that dwell in the promyses  
of god the fater, and do after his p̄escribed comandementes, and neuer  
lyde agayne into their olde conuersacion, whiche than thowgh the igno-  
rance of the Gospelles doctrine, was cubaungered with worldly concupiſ-  
cences. For it is conuenient that you diſſe from them in affectes and man-  
ners, from whom you diſſent in p̄ofession. The woulde is naught and from  
it you are already exempted and engraffed vnto Chyſt, which is rightrouſ,  
holy and Innocent, and to this ende are you chosen and called of the fater,  
the fountayne of al holines, that like as you are in your p̄ofession, so shoulde  
you in al your life and doings, be pure, by right, and vnblaſmeable. For the  
fater will not acknowledge any to be his sonnes, but those that be like ma-  
nened vnto him. For in dede this same thing he ment whan he spake to our  
anacetours. Leuiti. the xv. Chypter. Be you holy, for I the Lord your God  
am holy. The partie of Moses lame could not haue ben mynough for you: to  
absteine from touching of dead bodyes, to haue your fete washen, to absteine  
from the acte of mattimony: God will haue all oure conuersacion, and all  
our whole herte to be fre from al spottes of synnes. For in dede these are the  
chunges, that make vs playnly in pure in the sight of god. And although  
you cal upon God by the name of a fater, crieng for his helpe in al thinges,  
yet if you lyue in a filthy conuersacion, you may not trust that he wylbe p̄es-  
cifull vnto you, or acknowledge you for his chylde, seynge he esteneth no  
man eyther for his kyngdom or for his estates sake, but onely after the merites  
of his conuersacion. For neither shal the Jewe be pure, if his conscience be de-  
filed, ne yet shal the vncircumcised be vnpure, if he leade a godly and an in-  
nocent life.

For as myche as ye knowe how that ye were not reborned with corruptible thinges, the teate.  
(siluer and gold,) from youre vaine conuersacion, whiche ye receaved by the reuacion of  
the fater: but with the precious bloude of Christe, as of a lambe undefiled, and without  
spotte, whiche was ordyned before haunte euen before the world was made: but was  
declared

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declared in the last tente for your saues, whiche by his meane do cleane on god, that rassest hym vp from death; and glorified hym, that ye myght haue farthe and hope towarde god, euen as whiche haue purifed your soules tho: owt the sprete, in obeyng the truthe, with brotherly loue vnsyned, so that ye loue one another with a pure heire furetly, for ye are borne a newe, not of mortall seed, but of immortall, vpon the wort of god, whiche lyueþ and lasteth for euer. For al flessh is grasse, and al the glory of man is as the floure of grasse. The grasse wyl brenche, and the floure falleth awaie, but the wort of the Lorde endureth euer. And this is the wort, whiche by the gospel was preached vnto you.

Therefore it remayneth that you which are desirous to haue this fater mercifull vnto you, haue his vnauydable iudgement alwayes before your eyes, whyle you liue in this exile, & so oder your conuersacio, that there be nothing wherfore the fater may be offendes, & fustly shut you out of the inheritance of the celestial countrey, as vnnaturall & disobedient children. The greater the p;ice is, wherwith Christe hath frely redemeid you, so muche the greater heide ought you to take, lest for your wilfulness and vnhankefulnes, you be turned agayn into your former bondes thraldom. There is none moe myself a bondage, than to bee the flau of synne. Those that for a litle moneþ are made free fro them; maisters bondage, & become of bondmen free men, watch about them by al meanes, lest for them; vnhankefulnes they may be drawen agayne into the bondage that they were in before: and will you than commis that offence to fall again into yold tyanny, to be willingly the bond flauis of Moses lawe, & hab rather serue vaine obseruances, that your elders deliuered from one to an other vnto you, than to obey the gospel of god, seing you knowe that you were deliuered once from them, not with a commune rystring p;ice, as golde or syluer, but with an offing muche moe holy than Moses lawe knoweth of. For you are not made cleane with the bloud of a calfe sp;inkled, but with the p;ecious bloud of Iesus Christe who like a labe cleane without any spotte, pure and vndefiled from all filthinesse of synne, was offred for our synnes on the aultrate of the croesse. Nether yet was that done by chaunce at all auentures, but the sonne of god was appoynted to make this sacrifice from euerlastyng, and before the making of the woylde, that he myght through his deathe concile the fater vnto vs: howbeit the secrete deuise and deele of goddes purposed mynde, whiche was many long peares unknowen to the woylde, is now at length in these later times openly manifested, and a new matter is set forþ before mennes eyes to loke vpon whiche in the purposed mynde of god was not new. And it was geuen for your saluacion sake, vnto whom Christe that was made man, dyed, and is preached, bestoweth thus muche, that wheras you had a baynestruste vpon the ceremonies of the lawe, now distrusting your selues, you must put your whole trust in god the fater: who like as he woulde haue Christe to dyre to wyppe awaie your synnes, euen so hathe he rased hym vpon death, and for the paynfull traualles of this life whiche he suffred, he gaue hym the gloriþ of immortallitie to the entente that as you haue beleued that whiche he hath done, in folowing his example, you myght also trust surely to haue the same reward to be bestowed on you, in that you put your whole affiaunce in god, whiche what he hath already perfourmed in his sonne, the same also will he vndoubtely performe in al them, whiche lyue after suche sort, that they may be worthly accompted among the membres of Christ, in to whose body you are engraffed, synce that you were regenerate through baptisme in to hym. Before that tyme you did astre your owne lustes, that is to say, embracing carnall

carnall shadowes of thinges in stede of true ryght thinges: but now since you haue clesned your soules, not with the obseruacion of Moses purging sacrifices, but in that you haue through faith obeyed the truelth of the gospell, whiche by the spypyte of Christe hath purged your consciences, you must endeavour your selues both to be correspondente vnto the head Christe in vprightnes of life, and be answercably like vnto the concorde of the body by an excedyng and a playne brotherly and an unfeyned loue among your selues: that lyke as Christ loued you not after a commen sort, nor after a carnall maner of loue, euen so shold you loue every one other, with a spiritual loue. New kyndred requireth new affection. Before this tyme you Jewes loued Jewes after a carnall affectionate loue, but now being by a farr other maner regenerate (not of a mortall & an earthly seede after the bodye, but of an immortall and a heavenly seede by the woorde of God whiche lyueth and endureth for euer whose gospel you haue beleued) you shall loue the brethren with a heavenly loue. Moses lawe was geuen for a tyme. But the woorde of God hath brought forthe the lawe of the gospel vnto vs, whiche never shall perishe. The thing that procedeth from men is but for a season, but the thing that cometh from heauen, is eternall, as Clav sayd before: All fleshe is as grafe, and all the glory of man is the fleshe of the fleshe. The grafe is wrythered, and his floure fallen away, but the woorde of the Lord endureth for euer. This is the eternall woorde of the eternall father, whom the shadowes of the former lawe in tymes past payned out vnto vs, but now he is openly declared by the preachers of the gospell, and not onely vnto you, but vnto all them that receyue Christe with a sincere vpright fayth.

### The ii. Chapter.

Wherfore laye a syde all maliciousnes and all gile, and faynebuse, and eroy, and all backbytryng and as newe borne babes, despyte ye that mylke ( not of the bodye, but of the soule ) whiche is without biseyre: that ye may grow there by vnto saluation: yf to be that ye haue tastid, howe gracious the Lord is, to whom ye come, as whio a luyng bone, disallowed of men, but chosen of God and precious: and ye as luyng bones, are made a spirituall houle an holy paleshoole, to offer vp spirituall sacrifices, acceptable to God by Iesus Christe.

**P**roasmuche as you are lately borne againe by an heavenly generacion through the doctrine of the gospell, caste all the vices of your former converacion quye away from you, yf there were any malycie, yf there were any deceite, yf there were any holowē heartedresse, yf there were any enuy, yf there were any backbytryng or cursed speakeyng, and from henceforthe as babes newe borne, greedely couete that mylke, not of the bodye, but of the soule, the mylke that knoweth no deceite, and is fitte for your age which is more hatimelss than strong, euen the mylke of the gospells ordinance. For the gospells doctrine hath his principles, it hath his infancye, it hath his dyet mete for weake tendre age: it hath

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It hath also his farther growinges, finally it hath his perfite growe age. Those first thinges are not to be supped to the somly, but greedily, rea and thrifly: meyther yet must you lyngre continually in them, but to procede from them vnto thinges of more perfection. For in dede it were euē a straunge thing if a man borne of his mother shoulde be alwaies a babe and couet nothing els but mylke. And it behoueth you also to ware bigge, vntill you growe vnto perfite saluaciō, and not alwaies to sticke still in making the foudacions, but to ryse by lytle and lytle vnto the perfite buyldryng of the house. For in case (according to the psalme wryters conseil) you haue tastid that the Lord Iesuſ is swete, it is requisite for you to bee prouoked with that taste to sette your appetites vpon greater thynges. In humayne buyldrynges, the stones neyther change theyr place ne grow any bigger: But in this buyldryng (which standeth vpon living stones) the chiefe principall stone whereof, and the stone that conteyneth all thynges, is the living and eternall Iesuſ Christe, whiche of late (after the psalme writers prophecyng) was cast away of meyne, that is to iure of the phatists, who holding of their teple that shoulde go to haught, had no knowlede of this heauely building, howbeit he was chosen by the iudgement of God, and had in muche price, there is nothing to hinder, but that it may procede forward to the perfite finishing of the buyldryng. Therefoze you must necessarilie goe, through forewarde encrease of vertues, vnto Christ the living stone, the chosen stone, the stone preciously sette by in the sight of God, that you also being grounded vpon suche a foudacion may be builded vpon by little and little, vntill you bee made spirituall temples muche moze holy than the teple that the Jewes brag of, and in the which temples muche moze wholy priesthood is exercised than was vsed in that temple. For in the leuites and priestes offered vp beastes, but in these spirituall temples you your selues offer vp spirituall sacrifices moſte acceptable to God, who, as he is a spirit and not a bodye, so doeth he delyre in spirituall sacrifices, that you shoulde nothing mynde the rites of Moſes now being vponne out through the preaching of the Gospell: in dede of sundre kyndes of brute beastes, you sea worldy and huncifh affectes, lecherous lustes, pypde, wrath, enue, despise of renengement, riot, and couertoursing and in dede of incense, you offer pure prayers flying out of the aueter of a pure herte into heauen. These are the sacrifices that are offered at al seasons in the spirituall temple, and are at al tymes acceptably welcomme vnto God. For those sacrifices of Moſes are no w all ready growen in to a lothesomenes, as the prophet Esayе heareth record. But these manner of sacrifices are contynually allowed through Iesuſ Christ, by whose commendacion the diligent seruice doinges of the Chyrchians are acceptable vnto the father.

Wherfore it is contayned also in the scripture: behold I put in Ieron a stone to be laker in the chiche corner, electe and precious, and he that believeth on him shall not be confounded. Unto you that soe whiche belieue he is precious: but unto them whiche belieue not, the stone whiche the buylders refusid, the same is begunne to bee the head o' the corner, and a stone that men stonble ar, and a rocke wherat they be offendid, whiche stonble at the woorde, and belieue not that, whereton they were set. But ye are a chosen generation, a copyall

a rōyal, patchēd, an hōly naciō, a people which are troune: that ye shuld rebō the vertues of h̄im that calid you out of darkenes, into his misericōdous lyght, in whic̄ in tyme past were not a people, but are noþe the people of God, whic̄ somē tyme had not obayned nōtice, but noþe haue obayned myc̄ce.

There is no cause whic̄ you shuld be in any mystrust, as long as ye cleaue fast vnto the head Ch̄rist, as long as you stande hārdē vpon the noble and vnmouable ston Ch̄rist, of whom god spake in tymes past by the mouthe of Ch̄ape: Beholde I put toston a ston to be placed in the ch̄ris corner, iȝed, chosen and preciouse. And he that shall put his trust in hym, shall not be ashamed. And that whiche he spake of before hand, we se now al ready perfouinid. For the selfe same one ston was preciouse and hōlsume vnto some, and to some hurtfull and noysome, vnto you he is iustly preciouse, because you are grounded surely vpon hym, because you put your whole trust in him, and are preserued by his ayde agaynste al stroynes of tempestes. But vnto them that had rather sticke stell vnto Moles than vnto him, and haue reected him, not willyng to haue hym put in the buylidng that they purposed to buylde, he is contrarie wile a reþoche and a very destruccion. For him that they disþoyned to haue in theirt buylidng, god wold haue to be head ston of the corner, by whom he might knyt togethet and conteyne as it were, the wall on eþer syde, that is to say, vnto the sortes of people, of the Gentiles and of the Jewes; by whose strong defensē the buylidng shoulde be safelē preserued against all assaultes, a him shoulde, who in euer were aduersaries vnto this new buylidng, stumblē at and tūne against. And they, stumblē v̄hosoc̄t be offendēd at the wōlde of the Gospell, and beleue it not, seing Moles lawe made them ready before hande to this ende, that they shoulde beleue the gospell, as soone as the thing was trūly performed in dede, that the lawe signified in shadow. Therfore thōse that haue disallowēd Ch̄rist god haþe also disallowēd them agayne. But as for you, whom they reiecte with Ch̄rist, he hath made that chosen knyted, wher̄ of Moles spake in tymes past, that hōly naciō, and peculiār people, whom god hath take to him selfe v̄ an excellēt p̄ice: that like as the people of the Hebrews being deliuert in tymes past by Moles leading from the tyþāne of Egyp̄t, and conuictēd through so many daungerous matters into the lande that they had long hoped vpon, preached vnto the wōlde the goodness of god shewed to them wārde: even so you haþing in remembraunce his ſe liberalitie towardes you alſo, ſhould gloriſe among al men the wondefull power of god, whic̄ by a new meane haþing conuictēd the enemies of your ſaluation, haþe deliuerted you out of the darkenes of ignorance and viciouſ lyuing, into his wonderful light of the gospells trūth, by the whic̄ all the errores of the gentiles and shadowes of the Jewes are cleane w̄pped away. Unto you therfore haþe chaunced this honour, that they whiche perſecuted Ch̄rist, ſurely reckoned vpon to them ſelues, a yet cleane contrarie, the marrers being turned v̄pſide downe, the thing chaunced that Oſee ſayd before ſhould come. The people which before were the moſt abiectes, that is to ſay, far of from god, is now a peculiār people vnto god. And the people wh̄ in god haþe ſeic̄ed as rewertys of his merc̄y, haþe ſe by experience the meray of god without helpe of circ̄iſion of the ſlawe, and is received through the only gospellike ſaith into the fellowship of the ſonē of god.

Dearely breþeth, I bēſeeche you as ſtrangērs and pylḡers, abſtayne from fleshy heltes, whiche ſright agaynſte the ſoule, and ſe that ye haue honeſte conuercion ameliorē the tēſte, the Gentiles, that where as they backberye you as culpi dōrs, they may ſe rouſe good moōches, and prāſe god in the baye of vicitacyon. Gudm̄pre ſouſe ſelues therfore haþe all maniere of dynanmēs of manne for the Lordes ſake, wheth̄ it be vnto the

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Hysng, as vnto the chefe heede other vnto culpris, as vnto them that are sent of hym, for the punishment of evill doynges: but for the iude of them, that do wel. So: so is the wyp of God, that with wel doing ye may stoppe the mothes of foolyshe and ignorantiaunce men: as ffor, and not as hauyng the libertie for a cloke of malicyousnes, but cum as the seruauntes of God. Honoure all men. Loue brotherly felawshippe. Feare God, honour the Kyng. Her-  
manites, obey your masters with feare, not onely þt they be good and conreteous: þt also thoughþ they be strokende. For this is theke wþþþ: þt a man for consequnce to bade God  
endure grefe, and suffer wronge vnterfued. For what þysylc is it, þt when ye be vnsucced  
for your fauors, ye take it paciently? But and þt when ye do wel, ye suffer wrong and take  
it paciently, then is there thanke vnto God.

Than sence ye acknowledge the singulare liberalitie of god towardest you, whome he hathe redemeed with the p̄ce of bloud, whom he hathe reconcyled vnto hymselfe by the deathe of his sonne, whome his will was to haue to bee the membris of his onely begotten, and the lyuyng stonys of the heauenly būldyng, whome he hathe chydren into the right of chyldren, and callid into the inheritance of immortallitie: I beseche you (dearely beloued) to framme yowreselues in holynes of life like vnto your owne dignitie, like vnto the gentyl godnes of god, and vnto so h̄gh a rewarde. You are tegenerate vnto heauen, being in this wþþþe as foyners and straungers: make syde thisther wher yowr countrey is, a wher the inheritance of heauen is layed þp in stōare so; you: that you be not called away fr̄ this delyþe by earthlye and grosse appetites, whch with all manner of engynes make warre and batall agaynst the sp̄ititie which is gredyly desyrous of heauenly thinges. Let your conuertacon accorde with your p̄fession, that your maners may allure vnto Chyſt other folkes also that are paganes, among whome you lyue: vnto whome it is so muche requisite for you to geue no maner of occaſion, that they maye rightfulli judge evill of the ḡhōspelles doctrine, þt they shoulde perceave you in the commune custome of life to bee no whit better than other be, )that the entier vþrightenes of your maners and wel doing towardest all menne, may stoppe theri backbyting reportes wherwith they speake evill of you, so malice that they beare to Chyſt, and so; the hate of religion, whiche they suppose to be wicked superstition: whiche thinges evidently perceaued, they shal repent also, and acknowledge their owne errone, being insp̄iced with the meccye of god. whan it shal please hym, whiche hathe chosen you, to draw them to him also: and that they maye than by your godly w̄kkes gloriſie hym, whome before they abhorred, because they knew hym not. This wþþþe hathe also an order of his owne, whiche by occaſion of religion ought not to be disturbed, as much as may be lauing the gloriy of chyſt. Even so Chyſt would haue you to be free from synnes, that you shoulde neuertheles ſuffer every thing willingly for the ḡhōspelles busynes ſake, obeying and ſubmyting your ſelues not only vnto Christian magistrates, but vnto the heathen magistrates also: wherher he be a byng, you must obey him as most excellent in the publike autoritie: wherher they be rulers, you muste obey them, as by whom being ſent to traual abydare, the king adminiſtreth the matters of the comon wealth. Rather let it moue you, that they bee heathens, that they be Idolatours, but acknowledge their office that is neceſſarie vnto the commune wealth, whiche conſiſteth of sondy kyndes of men and religiōns. So: they beare rule with autoritie to restrayne offenders and wicked perſonnes by feare of punyſhement, ȝ to allure thole that bee good with rewardest to doe they, duetie. You haue not neede of their fearing, inasmuch as you do of your owne accorde more than mans lawes require. Ther haue

Epistle of S. Peter Cap. ii. fol. v.

no nebe of mannes commendacion, whom the rewarde of heauen maketh ser-  
tient: and yet it is requisite also to acknowledge them with the other. For this  
is the will of the most hyghe God yowre Prynce, that you gene none occasion  
vnto their inconsiderate ignorance, whereby they myghte prouably call the  
gospelles p[ro]fession to blame, if they perceaved you to be naughte by their au-  
toritie. That whiche other doe for feare of the lawes, do you willyngly of your  
owne accord, yea more habundauntlye than other doe, that you maye declare  
your selues to be ryght free men in dede. For he is free that of his owne mind  
and willyngly doeth as he shoulde doe rightly. God forbydde that you shoulde  
abuse the pretence of the gospelles vertue to hym more licentiously. You owe  
nat honde seruice vnto men but inasmuche as you are the seruautes of God,  
you shall submitte your selues, for his glories sake, vnto all men gladlye and  
willynglye. If any duetie therfore if any honour be duely belonginge even to  
them that be heathens, either for the publike office sake that they beare, or for  
affinitie sake, do that throughtly vnto all men, lest they being anye whit offend-  
ed, be broughte more farther of from the p[ro]fession of the gospel: yet for all  
that, it is treason that you loue them specially, whom the communitie p[ro]fession  
hath made bretheren vnto you. For God, whose ries no man can begyle: And  
concernyng the kyng, there is no cause wher you shoulde be astrayed of hym, for  
he is dreadfull to none but to evill doers, but yet acknowledge his autoritie  
in those chynges, that he exactereth of you withoute bynderaunce of godlynes.  
He demandeth custome, paye it hym: he exactereth tribute, geue it hym. That  
which those that be free ought to do to the Magistrates, thoughte they be hea-  
thens, bonde seruautes ought to do vnto their masters: from seruing of wh[om]  
baptisme maketh them not free. But they ought rather with greater reuertence  
to acknowledge them, not onyl if they be good and sober men, but also if they  
be loue men and hardy sharpe men, lest peraduenture being offendid with your  
frowarde maners boying otherwise than you ought to doe, they laye the faulke  
vnto the p[ro]fession, and be dyuen the more farther of from it, wherunto they  
ought rather to be encensed and allured by your honest behauiour. Some wyl  
saye: It is a soye mater to brare the tyganye of Prynces, it is a soye mater to  
abide the crueltie of masters: for Prynces spoyle, exakte, and punysh: and  
masters wth whoppes and buskettes all to teare they that are faultles.  
These maters woulde ryghtly seme not worthye to be boyme, if it were ascribed  
vnto them and not rather vnto God. Their wickednes deserueth not thus  
muche, that these chynges shoulde be suffered at their handes, but so is the wil of  
God, that yowre goodnes shoulde turne their maliciousnes in to the glorie of  
Christ. For after suche sorte is your pacience acceptable to God, whan being  
afflicted vndeseruedly you suffre neuertheles contentedly, not for feare of men,  
but for the glorie of God. Communely there is no desp[er]ate moxe impaciently  
taken, than whan men are not faulthe.

But among Christians it is secre otherwise, for among them like as every  
one is the besse, even so doeth he couet to be mooste acceptable vnto God.  
And the moxe inwardely he loueth God, so muche the more chearfullie he suf-  
freth whatsoevre appeteyneth to the glorie of God. But what  
garmeteyre were it, yf you suffre whan you are brisected for naughte

## The paraphrase of Erasmus upon the fyfth

boyniges. The conscience of the faulfe teacheth thys, that euer man can abyde his deserved penaſes and holde his peace. But whan you ſuffre patiently the ſorowes that are done vnto you for welþourges, you come in fauour with god, for whose cauſe ſake you ſuffre willyngly.

### The text.

For he reuente verelij were ye caſed: for Chrift alſo ſuffered for vs, leuifing vs an enſample, that ye shoulde folowe his ſteppes, which dyd no ſonne, ne heret was theret gylde founde in his mouth: which whan he was crucylled, coulde nat expiye: whan he ſuffered, he thys ſtended not but comittid the vengeaunce to hym that mocht righteouſlye whyche hym owne ſelue bare our ſinneſ in his body on the tree, that we beinge deliuered from ſyne, shoulde iſue vnto righteouſnes. By whose ſtripes, ye were healed. For ye were as ſpeſe going alay: but are nowe rutched vnto the heþpeſe and byþop of your ſoules.

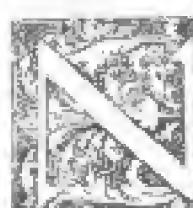
Yout innocencie might diſdaunfully grudge at this, but that Chrift beynge innocent ſuffered greater haþuous penaſes for your ſake. This is your profeſſion, vpon this condiccion are you caſed into his body, that you myghte folowe the ex ample of ſuffering which he hath left vnto you, and enting in by the ſame ſotſteppes you might thynk in vnto euerlaſting glory by the ſame waye that he atteyned vnto it. What ſorowme was it that he ſuffered not, whiche was crucylled with theves? And what is moxe innocent than he whiche not only comittid no faulfe at all, but alſo there was no maner of gylde at any tyme found in his tongue: whaþ they bitterly reuiled him, he gaue none euill wordes again, but rather besought the fader to forgyue them.

Whan he was bounden, whan he was beaten, whan he was rayled on the croſſe, he threathened no vengeaunce but referred all vengeaunce vnto the fader, whiche iudgeth not of affeſſion, but accordanſe to iuſtice. Chrift in the meane tyme playing the iuſteſſour and not the onſettour. As for vs albeit we nowe folowe innocencie, yet with out naughtye ſyntulnes we had afore tyme iuſtlye deſerched the vengeaunce of god. But Chrift, for alſomuche as he was indaungered with no ſyne, yet he bare the burthen of our ſynnes vpon his owne bodye that he myghte eafe vs of oure burthen, and was offred on the tree of the croſſe as a bren offeryng for oure ſynnes, and by hys budeſerched death he put abyde the deaþe that was due vnto vs, that we shoulde in the meane tyme folowe the ex ample of his death and reuurrection, and that beynge dead vnto our olde ſynnes and iuſſes, wherunto we were addicte and dyd ſeruice, we shoulde iſue from henceforth vnto innocencie, vnto the whiche he being the fountayne of all innocencie hath conſecrated vs, whiche haſte taken oure wickednes him ſelue, that he myght geue his righteouſnes vnto vs. We had offendid, and he was beaten: The fault was ours, and the punyſhemēt lyght crenely vpon him. So þ accordanſe to Elayes propheticie, we were made whole by his ſtripes. Hym therfore you are bounden to thanke for yourt innocencie: and in that god imputeth not the ſynnes of your ſonarlye, you are bounde to thanke his bondes, his ſcourgeinges, his woundes, his croſſe and his death. For ye were ſcattered beſore tyme lyke ſhepe without a keper, ſtrayenge ſome one waþe ſome an other, as euerie mannes phantale ledde him, thynkyng you myghte lawfulliye do whatſoever ſyked yourt ſelfe, but you are nowe conuertid from yourt olde erroure vnto Chrift Iesuſ the ſhephearde and Curate of yourt ſoules. If you folowe hym in ſufferyng afflyc- cions of ſorowes lyþhoute deſeruyng, you shall throughe hys leadynge come

come unto the glory of immortallitie.

## ¶ The. iii. Chapter.

¶ Likewise ye wyues be in subjection to your husbands, that even they which obey not the word, may with out the worke be wonne by the conuincacion of the wyues, while they behold your chaste conuincacion coupled with teace. Whose apparel shal not be out-warde with broided haire, and hanginge on of golde, either in puttinge on of gorgeous apparel: but let the hō man which is in the heart, be without all corruption, so that the spirite be at rest & quiet, whiche spirite is before God a thing muche set by. For as for ihu a maner in the olde tyme b̄ d̄ the holy wench, whiche trulcked in God, let them leves, and were obeyente to their husbands, such as Hēra obeyed Abraham, & called hym Lord: whose daughtres ye are, as long as ye do wel and are not aleape for any frēone.

 ¶ We l̄p be as free men ought to allure þ p̄ynes and publ̄ke magistrates, and even so oughte bonde seruautes to allure their masters vnto the fauouring of the gospell, by their obedient diligence (whiche purchaceth frendshyp in every place) or in dede not to prouoke them by occasion, if peraduenture they be vncureable: even so ought the wyues also shewe themselves obedient vnto their husbands, not onely þ they be Christians, but to them also, that haue not yet embraced the doctrine of the gospell. For in dede it maye possible come to passe, that such as oure preaching doeth not liue, the entier b̄p̄yghtnes, gōblynes, womanlynes, sobernes, chastitie, and sufferaunce of the wyfe, maye overcome and mollyfie them, and in conclusion winne them vnto Christ. For whan they shall perceue þerȝ wyues maners changed through baptisme, whan they shall see the exemplar of true vertue in them, they shall peraduenture be enshamed, the affection of wedlocke not a lytell forswarding to the same purpose, that as they be felowes of one bedde, so they would mynd to be felowes of one profession. For sincere good demeanour hath very sharpe pruches, whiche, þ a man do marrie it nerly, bryngeth to passe manye tymes, that carnall loue is turned into a spirituall loue. That maner of loue is occasioned by welsauorednes of beawtyle, and behauiour of apparel, helpeyn the fauour of beawtyle forswarde. And behauiour is occasioned by the faire goodlynes of an entier good hearte, shryng in her maners. Therfore it behoueth not wyues, whiche haue professed Christ, to deuise howe they mynd set forþe themselves pleasantly in their husbands eyes, after the commone custome, with theyz hearts craftly broided, or with puttinge on of preuous stones, or gold, and purple rayment, and with other trunckynge of the bodyz, whiche is shewēd outwardly. For what other shryng shoulde come of this gayre, but that they shoulde soule their wyues body for the use of fleshely lust: And what a portion of man is the body? This rather they ought to studye so, that theyz husbands may be enticed by their goodly garnished maners and so to loue the secret hidden mynde and hearte, þ they shall perceyne her to be pure, and spoilt to no knache of vsciousnes: and if they shall see, contrarie to the commone maner of women, no lyght affeccion in that woman, which women communly haue: no intemperance, no wyrath, no envye, no seeking of preemynce, no arrogancie, no oueriswārt bibble bable, but a softe, mylde, tractable & gentyll spirite. This is an excellent and a gorgeous apparel in the eyes of God. By this maner of decking they mynde chiefly desirē to haue their husbands heartes.

## The paraphrase of Cratinitus upon the synt

By this kynde of wooing, cuen certayne holy women in times past (which fynched their whole hope, not in hys perty and transitoire thinges, but in God) set forth themselves to please their husbandes, not with gold or precious stones, or purples, but with sobernes & obedient diligence, whereby the fearenes of an husbandes disposition is most easly awaged. So Sarac obeyed Abraham, castynge hym Loide, wher as she was hys wyfe, & not his drudginge hande mayde, but submitted her selfe vnder his subiecson for sobernes sake. For althoughe it be not fytte for a man to use a lordlynes towardes his wife, yet there is an autozitte, whiche if he in somthynge abuse, yet it standeth with the womans modestie to obeye in place. To be brefe, lyke as they are Abrahams true and veryt tight sonnes, that foloweth the example of his fayth: cuen so are you Saracs daughters, which resemble y excellent good womans maners & manly subdaulaines of mynde, trimmyng vp your selues with good woxes, & reposing all youre trust in God: & hausing the fruicion of his ayde, there is no cause at al, why you shold be afraide of womans frailtie.

The texte.

Lythe lyfle ye men h wel with them according to knawleget: geuing honout unto the wifes, as unto the wchis vessele, & as unto them that are heires also of the grace of Iesu, that your praicles be not hindred.

And as it is the office of matrones, with chast obediencie, & holy maners, and byth mylde sobernes to ouercome their husbandes: cuen so is it your partie, O you men, in no wise to abuse your autoritte towardes your wyues, as in playing the cyzannes, in that they submit theselues vnto you, but be rather so much the lesse lordly towardes them, in þ they make them selfes your handemaides. They are companions of all your estates and thynges, what so euer befalleth. Let them perceiue you to be handfame men to lyue withall, & let your widsome succour the frailtie of their womanlynde. And the more stronger you are than they in the strength of hert & body, so much more it behoueth you to reueue wemens infirmitie, that by your instruction & by your gouernance, they maye be made better, & as it were seyng aparte that kynde, they maye waue manlye in golde like godlynes. For they are not Christian husbandes, that haue wyues only to the use of copulacion: but they ought rather to endeouour, that their wyues maye be theyr companions in fastinge, almosedes dooing, of watching, and of prayeng: so that those women, which are called to the comune reward of eternall lyfe, as well as their husbandes, maye earnestly set their myndes to do these thynges also commynely with their husbandes. In christian mariage, there is nothing, or in dede very lytle, to be geuen vnto voluptuousnes, & veryt muche vnto Godlynes. Wherin y bathe parties will consent, and thereupon you restrayne fro bodily doale, your prayers shal not be interrupted. And prayere is a sacufice wherwith god must be sacrificed vnto, every daye.

The texte.

In conclusio, be ye al of one mynd, & of one heart loue as bieth: & be pitiful, be courteous (miche) not trublinge euill for euill, or rebuke for rebuke: but contrarie wise blesse: knowyng that yeaue thereunto called, cuen þ ye shold be heires of þ blessing. For he that doth long after lyfe, and louerly to se godly dayes, let hym restraint his tonge from euill, and his lynges that they speake no gylfe. Let hym eschewe euill and do good: let hym sche peace, and ensue it. For the eyes of the Loide are ouer the ryghteous, and hys eates (are open) vnto their prayers. Agayne, the face of the Loide is vnto them that do euill.

Therefore lyke as men haue some one kynd of peculiares offices, some hage other,

other, even so this becometh every one the rather to remembre him selfe, that he which hath professed Chyrl, ought to excel others in those thinges, that be maects of tried honestie. Holbowt this is the cōmune office of all men, þ lyke as al haue one self same profession, & lyke as through baptisme you are engraffed in to one selfe same body: even so let al be through concord, of one selfe same mind. Let not age, estate, cōdiciō or sōdij being in diversitie dissuert you a sondre, which thinges among others do many times ministe occasion of hate and contention. But as for you, it behoueth you to be most fast ioyned together, saying all one baptisme hath regenerated you vnto God: saying you haue all one father in heauen: in al muche as depending of one head Chyrl, you are mēmbers of all one body: and so, al muche as the profission of the gospel hath made you brethren indifferently, and so that cause sake the fathir of heauen hath called all me vnto all one rewarde of immortallitie without differēce, whether they be poore, whether they be riche, whether they haue seruantes, whether they be masters, whether they be husbandes, whether they be wyues, whether they be Jewes or gentyles. In this behalfe there is no differēce at all, and therfore there oughte to be no dissencion nor highe stately lōyng.

For a greate deale more shall Christian charitie, that humbleth it selfe, wynne, than auocacie that exaceth. For there is no concorde amonge mēmbers that be at gaunt, feare, & louers of them selues. If the mēmbers in a beastes bodye do succour every one other, and in case any thyng chaunce to any one of them whether it be good or badde, euerye one of them reconeth it as their owne: and if those whōm here be yntred of bloud knyght together, are both glad and lōyng for the cōmodities & discōmodities of their knyfolfkes: how much more cōuenient is it, þ you being knyght together by so manye wayes, shoule expresse this consent, to be touched with other mens wealth & sorwes, no leſſe than with your own. So shal you expreſſely shewe a right brotherly charitie, if those that be of the more wealthy estate, discōine not them þ haue not the woxwes wiaſth, but be lōyng for their culis, & to their powres succour them: if they that be in hēgh powre & auocacie, preſte not nor despise those that are of þ lower ſort, but wth familiaritie gentylnes & good woxwes apply them selues familiaritie vnto their inferiours: þ there may be an indifferēt equalitie, & that Christian charitie maye ſoyne together those þ the state of the woxwē hath diſcourſed. God forbyd, that you ſhould be delituous of reuengement, ſaying it is your part to nouriſhe concorde, not only wth the brethren & ſuche as be godly, but alſo, þf it be poſſible, wth all men. With thōe that good are, it behoueth to ſtrive who may do moſt good: & with thōe that naughte are, to ſtrive in patient ſuffryng, or in doyng the good alſo, by which meanes like as the very wilde beastes are ouercome, even ſo it ſomtymeſ mollifieth the malice of men, wherin was no hope of amendment. Be not you wſſtling therfore, to requite wrong for wrong, or ſcolding for ſcoldyng. For ſo ſhall it come to paſſe, that you ſhalbe euil alſo, in that you ſolow theraple of them þ be euil: but rather recompene you a good ſtrike for wrong, & good woxwes for bad, þ through your inuincible goodnes, you may ouercome & ouerthow their malice. So god hath not called you to this ende, to haue þ uppē hand with naughtie dedes doing, & naughtie woxwes ſpeakynge, but þ through your wſdowng vnto all men, & wel ſpeakynge vnto all men you maye wſhfully heare þ for full woxd: Come ye blessed of my father, pefſe the kingdome. To do euil vnto good me, it is moſe þa þ proprieſe of mad beastes: & to ſpeake euil againſt them þ ſpeakē wel, it excedeth þ proprieſe of vile tongued ruffiōs.

## The paraphrase of Erasmiſt vpon the fyſt

To deserte well of them that deserue euill, and to speake well of them that be euill speakers and backebytours, is the office of Christian vertue. If any man thynke this an harde matter, let him heare the Psalme byytout empisred with the spirite of God, that commandeth the very same; whoſo is desirous (þ he) to loue Iſſe, and to be good dapes, let him reſtrayne his tongue from euill: lette him reſearne his lyppes, that they speake no deteare: let him reſerve euill, and doe good: let him ſeke for peace, and folowe it: for the ries of the Lorde are uppon the ryghteous, and his eates are atteyning vnto their prayers. Contrariwise, the countenaunce of the Lorde is vpon them that be euill. Therefore þe we wyll haue God to be liberally good vnto vs, let vs be good vnto all men: þe we wyll escape his vngentuice, let vs hurt no body at all.

I wyll not haue the tenſon, that mans affeccion wyll perchaunce mutuallē ſyngly ceſſe in this behalfe: If I doe not reuenge inſurce, the unpuñiſhed libertie wyll prouoke many mo to do hurt. But there is nothing that ſhal keepe you moe ſafe from inſurce, than þt you either paciently ſuffer it, or els do good for wrong. There is noue cure of harme doing, as often as with wyched encoſtynge one with an other, reuiling is made double through reuiling again. If no man teſteth, naughtiſtelle ſhall ceſſe, or at leaſt ware ſaynt.

þeſtix:

þeſtix: who is it that wyll haue you ſe folote that whiche is good? Yes, happy are ye, if any troublie happen vnto you for ryghteouſnes ſake. Be not ye alayen for any accouſe of them, neþher be ye troublid, but ſanctifie the Lorde God in your heaſte. We aby alayen ſe geue an awſere to every man that alayen you a reaſon of the hope that is in you, and that with mehēnes & ſcāſe, hauing a good conſcience that where as they backbiter you as euill dores, they may be alayen that ſelſely accule your good conuerſacyon in Christ.

Who would couet to doe harme, þt you ſtudye to do good for all men, and to hurt no man? But if there be anye found ſo biterly blind, that for malice they beare to vertue or throughte ignorance do perſecute you. I praye you, in what thing can they hurt you? They wyll take away your money, whiche þt they were not, you muſt ſhortly leaue behynd you: they wyll torment the body, and wyll ſea you, whiche ſhoulde ſhortly dye, þt they were not. All these thynges, for as muſt they are done vnto you for Godlynes ſake, ſhall not onely byng no damage vnto you at all, but also greatly increaſe your vauntage. By these euell tūties doyngē, they augment your rewarde of everlasting felicitie. He that loſeth a good meaunyng heaſte, he is hurted in heaſte: but when that is ſafe, all is gaue, whaſoever the wyſde thynkeſt is loſte: and it is blesſednes, whaſoever the thynke is ſorowfulnesſe. Therefore it is in you to byng to paſſe, that no violence of ſorowes can do you harme by anye waye.

Whaſoever the naughtynesse of men ſhall take awaye from you, the free largesſe of God ſhall reſtorre it agayne with exceeding great vauntage. So that þt you haue the fruition of God, you haue no cauſe to be alayen of mens threathniges, or to be diſquieted with the violence of ſorowes, neþher be you troublid in your mynde, in the myddes of the troumes of afflictions, as though you were deſtitute of Goddes helpe. Neither ſpeake you curſedly vnto men that puniſhe you throughte ignorance, but rather gloriſie you the lorde God in your heaſtes, whiche to his ſeuauantes turneth all thynges in to the best, wherether ſoever chaunſeth ioye or aduerſitie. Therefore he is enet wortyng to be p;apled

prayse, albes a man can not alwaies with worde of mouthe, yet with affection of the heart he maye every where, and at all tymes. Hys enemyes are not to be prouoked with scoldynges, but wheresouer anye hope shall offre it selfe, that they maye be drawen unto Christ, be you prompte and ready to answere who soever desreth to knowe, with what confidence, and throughte what hope, you settaught by the commandementes of this litle, and suffer the incommodeites so paciently. And that do you not disdaignefully, nor tauntingly, as though he yow were offendid at them, but with al milenes and reuerence, that is to say, vsing a good conscience of your owne, althoughe you can not be hable to perswade them. For it is not enoughe for Christians, to speake thinges that are true and worthy of Christ: but also to speake after suche sorte, that the vertye reason of your talke maye declare, that you are not in hande with your owne busines, but that you respecte the glorie of Christ, and the saluation of them, whiche yow speake vnto. This shalbe the surest argument to make them ashamed, which daudre your conuersation, that you leade according to Christes doctrine, as though he were a countefacet and a naughty conuersacion. For countefacetre vertye, althoughe it otherwise begle men with his iuggling, yet whan it commeth once to suffring of punisshementes, it breaketh out and bewrayeth it self. There is nothing but a good conscience, and a conscience that dependeth wholy of God, that is hable chearefully to heare all thinges, and to be so faire farr intendyng reuengement, that he goeth about also to do good to them, of whom he is punished.

For it is better (if the wyl of God be so) that ye suffer for wel doing, then for euil doing. Forasmuche as Christ hath once suffred for sinnes, the ini to the vniuersall, vnde The text: vs unto God, and was killed, as perteining to the vniuersall: but was quickened in the spirte. In which spirte he also went and preached vnto the spirites that were in prison, whiche somtyme had ben disobedient, when the long suffring of God was once lohed for in the daies of Noe, while the Earth was a preparing: wherin a tem, is to say, mil. yeres, were foud by the water, lyke as baptismalle nowe founth vs, not the purynge away of the fylle of the flescherbut in that a good conscience condernereth to God, by the resurrection of Jesus Christ, whiche is on the right haunde of God: and is gone into heaven, vngelys, powres, and mygdt, subd her unto hym.

Let it not moue you, that you haue les folkes suffred foroydes at their han-  
des, whiche be harmendoers: but rather it is in that behalfe the more easly to be  
borne, whasoever is done vnto you. For it is better for you, if it be the wyl of  
God, that you suffre these thinges that you suffre, for wel doing, than for euil  
doing. For he that is punisched for his euil dedes, suffreth that he hath deser-  
ued: but the punisshementes that you suffre, turne to the glori of Christ, and  
to the heaped encrease of your felicite. It is a gloriouse thyng for you to fol-  
lowe the example of your pynce. Thus he aduaunced the glori of God the fa-  
ther, he being all together without synne, was taken, bounden, beaten, spytis  
vpon, crucified, and dyed for oure synnes, wher as he had no synne at ali. The  
vyghtuous, for the vnyrghtuous, the faultes for the faultye suffred paynes,  
gladly obeyng the fathers wyl, that he myghte presente vs, that were synners,  
cleane and without spotte vnto the father: that we also folowing his example,  
shoulde lyue haueles amounghe harmendoers, and that we beynge made good  
shoulde suffre for the wealth of them that haught us. He dyed onely once for  
all, and for temporall affliction was endowid with lyke euernasyng, that we  
beynge once redeemed from synnes, shoulde not syde backe agayne to the same.

## The paraphrase of Erasmus vpon the synt

It is Christ than that hath made vs cleane, beynge deliuered to death for the weakenes of the humaine body which he had receiued, but he was raised to life agayne by the power of the spirite. Whiche coulde not be ouercome wryth any afflictions. For the same tyme that his dead body was closed in the grane, he beynge alwyse in spirite preached vnto the helles: a lyke as vnto men endued with mortall bodye, he preached the doctrine of the goswell in his bodylye presence, whiche thos that beleued, attayned saluacion, and thos that refused to beleue, purchased to them selues the heape of eternoall damnacion: even so his body beynge lated aparte, his spirite went vnto them, whiche being deliuered of their bodies, lyued in the helles, and preached vnto them, that nowe is the tyme present, wherethen they shold receyue the rewarde of their godlynes, for þ in tymes past, they fearing the iustice of god, neither reuenged them selues of evilles, & liued faultles among the faultye: and declared, that they suffred condyng, punyshementes, whiche in the daies of Noe, when the Ark was furnished, & the floude was loyed for, that God being prouoked by mortall mennes wickednes wold send vpon them, beleued not, but abusid the gentilnes of God, when they sawe the thing, that he threatned, put of for a certayn of peares. Therfore when the floude came, it destroide all, except a very fewe, that is to saye, no moe but onely eight persons, whiche according to Noes counsel, went into the arke, & were not diuyned in the floude. And therfore even in those tymes sayle he wanted not her rewarde. For God suffred not thos to perishe, that trusted in him with al their whole heit. Neither can the Unbelouers escape þ vengeaunce of God, althoþ you be no reuengers. For it is ynoch enough for you, that you obeye God, but as for the punyshement of the rest, referre that to hym.

Nowe that, whiche Noes Ark was vnto them, is baptisme vnto you: that same thyng that the floude was vnto them, is the eternoal punishment vnto the wicked, and preached vnto them, that obey not the gospel. It was ynoch for Noe to haue tolde them of the floude that was to come: It was ynoch to haue shewed, by what meaneþ ther myght escape the daungier, þ through repenitance they wold haue alwayed þ wrath of god, whiche they had prouoked vpon themselues by theyȝ own wickednes. And so let youþ vnyghtenes be ynoch unto you: let it be ynoch for you to haue declared vnto other, what rewarde is prepared for them that beleue the gospel, & what peyne abideth the unbelouers. If there be but a fewe saued by fayth, it shall not be layed to your charge. If a great part of such perishe through the unbelouere, they perishe through their owne faulter. After this sorte it was the myll of God to heret the difference betwene the good and the badde. Baptisme receiued as it ought to be, preserueth agaynst destruction, and wylleth awape the sylyngnes, not of bodyes but of soules. But baptisme beynge broken promise withall, destroyeth for ever, and wryndeth into so muche the more hapnous rageing stremes of wickednesse.

Therfore the thyng that is saluacion to some hauing fayth, doth bringe destruction to the unbelouers, and such as are rebellions agaynst fayth. Notwithstanding it is not ynoch enough for you, that through the floude of baptisme your sinnes are perisched, and that wicked lustes of the former conuersacion are lost, onles ther be present a good conscience also in al the lyfe after correspondent to the benefit of God. Christ died howbeit but only once: he is risen agayne to dñe: and vnto vs the synfullenes of our former olde lyfe are in lyke sorte rayne by the death of Christ, that we shoulde afterwarde lyue agayne to innocencie.

innocencie, and never shalbe bakte agayne in to synnes, as muche as lyeth in vs. That shall come to passe, if we shall, as it were setting mortaletie apart, desirously asperte vnto the countrey of heauen, vnto the whole heires, the inheritance wherof abydethe them that obey the gospel. For so Iesus Christe rose agayne, that he would not make long taryng after that vpon earth, but covered hym selfe out of mortall enemies compaunce vp into heauen, and there hauyng the fruicion of the glory of immortallitie, sitteth on the fathers right hande, not vnto a body, but such a body as death hath now no title to it at all: And while death goeth about the swalowe vp the innocents, it is bitterly swalowed vp it selfe; and while death surely reconeth to haue gotten a great praye, it became a praye it selfe. Finally Christes victorie, is our victorie: and the glory that went before in him, is shewed vnto vs, in case we continue stilly in the thing that we haue begon, and stiche hardie in his feste ppc. Against him the toxincuses of the wicked preualid nothing at all: but in his pacient sufferyng of them he gaue the victorie, he triumpfeth and raigneth aloue, sittynge in heauen aboue all aungelles, or whatsoeuer vertue and power there is besydes. Vnto you he haue opened the waye into heauen, that by the same waye that he entred in, you may also thrust in thyche and treefolde into the same place. The inheritance is ready and certaine, the possession wherof he hath also entred for your sakes, so that you expresse your selues worthy of it: that is to saye, if you set your studiis vpon the innocencie, whiche he hath freely geuen, to do good vnto all men, yea cumento the evill and thole that pumpshe you, as muche as vnto you pccyeth.

C The. iii. Chapter.

Forasmuch then as Christ hath suffered for vs in the fleshe, asne ye your selues lyfe: wyse with the same mynde: for he which suffereth in the fleshe easeth from slanc, that he hence forwarde shoulde lyeue as muche tyme as he remayneyn in the fleshe) not after the tyme of men, but after the wyl of God. For it is suffycient for vs that we haue spent the tyme that is past of the life, after the wyl of the Gevells walynge in wantones, lutes, in excesse of wynes, in excesse of eatynge, in excesse of drynkynge (in drunkennes) and in abysome vnable contayry. And it semeth to them an inconuenient thing, that ye canue not also with them vnto the same excesse of riot, and therfore, speake they full of you, whiche shall gree accomtes to him, that is ready to judge quiche a deade. For vnto this purpose preche we the gospel preache also vnto the dead, that ther shoulde be subged lyke other men in fleshe, but shoulde liue before God in the spirit. The end of al thinges is at hand.

The texte:

 O: as muche than as Christe your kyng and head folowed not the pleasures of thy lyfe, but throughte sufferyng of afflictions for a tyme came vnto the glore of heauen, and leuyng that he hath conuerted the abuertaries with the weapons of paciente sufferaunce: it is reason that you, which professe your selues to be his disciples, shoulde armyn your selues with the lyke purpose of mynde. Innocencie of lyfe, is the most furest armour: and christian pacience is the corselle that can not be beaten downe. He that is gyrded with pacience, is sure that no man can be hable to hitt him. Whosoever is deade together with Christ after the fleshe, hath so geuen ouer the sunfulnes of his former conuertacion, that he is playnly deade to humayne desyres, so that nowe he is not tickled with gredynes of rychesse, he is not prouoked with de-

## The paraphrase of Erasmus vpon the fyfth

spye of renengemente, but all the teste of hys tyme, that is geuen hym in thys  
selvy eargas, spuech all together whole to the wyl of God, whom onelyc his de-  
sye is to please, of whom also he lokeþ for the rewarde of a good conscience,  
and vnto him he refersetþ the vngauance taking of the wyched. Whosouer  
is readly prepared to suffre martyrdome, is not touched with the pleasures of  
this woldre, for thys he thynketh with hym selfe: God forþyde, that I beynge  
once done vpon the croſſe with my Christ, shoulde goe downe to the vices that  
I haue forſaken: and that I beynge once appointed vnto everlasting felicitie,  
shoulde be tounled backe agayne to this woldres delices, whiche are not onyl  
hortre, but also folyshe: It is euen large enough that I being a straunger fro  
Christe, haue spent the tyme past in folyshe lustes, whiche the prophane Hea-  
thens do fulthiely serue, beynge addicte and genue to wantones, to fleshly lustes,  
to droundene, to excessiue bankerynges, and to abominable image worþynges.  
These p̄iankes we are glad we haue left behynde vs, by the goodnes  
of Christe: and as often as we loke backe at them, we shugge for feare to  
remembrye suche fylthynes of lyfe and so great blunde darkenes of ignorance.  
Nowe in dede of outragious luste, chasitie is pleasaunte: for riote, tempe-  
rate farrer for wynchyrbbing, sobrietie: for supersticious worshyrping of ima-  
ges, true godlynes and devouire worþyppynge of the lyving Goo, vnto who  
the mooste acceptable sacrifice that maye be, is a mynde pure and unspotted  
from all vnaueane of synne. Those that haue theri blunde darkenes yet syll,  
haue maruaile at this so great a chaungeing of myndes and lyfe in you, and  
thynke scorne that their riotousnes is condyned by your temperate farrer, and  
that their lyfe (whiche floweth ouer with all kyndes of intemperaunce) is bla-  
med by your honest vprightnes. They woulde loue the compaionons of their  
fylthyes: but nowe they rayle upon you, because your lyfe is not suche as  
theirs is: but yet there is no cause why ye shoulde be moued at their rayly-  
nges, neither are they to be rayled at agayne. Let it be yngough for you, that  
you haue a good conscience before God. If you can by any possible waye con-  
uerte them vnto better, you ought to do your diligēce: howbeit after such sorte,  
that you goe not backe from your own syueritie vprightnes. If they do repente,  
it is to be ioyed at: if their heretis be hardened, they rayle and scolde even a-  
gainst them that wyche them well: refersetþ you the vngauance to God, whose  
iudgement no mortall man is hable to escape. For he in tyme shall iudge all  
men, not onely the quiche, but also the deade: the quiche, whom Christ at hys  
comynyng shall fynde lyvinge in the bodye: the deade, whiche before Christes  
comynyng are repated out of this lyfe. Notwithstanding none lyueth in  
dede, but he that lyueth vnto godlynes. Those that serue vices, and fylthye  
lustes, are dead vnto God. And vnto him at his iudgement, those that be dead  
in dede, shal rendre accōpt yf they wil not repente from theyz vices. For he (that  
most equall iudgemente iudge) shal punysh them for your sake, and paye  
you the full rewarde of your pacient suffraunce. In dede he is desirous that  
all men serue vnto godlynes, and for that cause sake, he woulde  
haue the grace of the gospel preached, not onely vnto the Jewes, that lyued  
devoutly after Moses lawe, not onely vnto the Gentiles that lyued honestly  
after the lawe of nature, but also vnto the dead and vteitly buried in all ky-  
ndes of naughties. And vnto theyz darkenes, he woulde haue the lyghte of the  
gospel to be rayed: them he woulde haue taughte with all myldenes and paci-  
ence,

ence, that they also awaking at length, myght contynne those thynges wherin  
bring nowe blunde they repose their felicitie, and be reputed as dead in bode  
with men, in that they are not entangled w<sup>th</sup> any affectiōs of the body, but with  
God they myght lyue in sp̄rite. For none is alyue in dede, in Goddes iudgement,  
but he that is after this sorte dede. There is no thyng of long continu-  
aunce in this woylde, and the ende of all thynges shal shocly come. And therē  
voluptuous pleasures shal lene to take them, and your paynesfull punishe-  
ment shal lene haue an ende. And also euclastynge ioye abydeth for you, and  
euclassing tormentes abydeth for them.

Beþ therfore sober and wachte unto prayere. But above all thynges haue frequente  
loue among your selues. For loue shal couer the multitude of synnes. We ſe herbe-  
rous one to another without grudging. As eureye man hath receypte the gyftes euer, ſo  
minister the ſame one to another, as good miniters of the manitold grace of God. If  
any man ſpeche, let hym talke as the wordes of God. If our man minitir, let hym do it  
as of the habylite, wherch God minitirth unto hym. That God in al thynges may bee  
glorified through Ihesus Chrls, to whom be prayere and dominion to euer & euer. Amen.

The nexte:

Therefore it standeth you in hande by all meanes, that that daye fynde you  
not flegisly napping, nor carelessly ſnoyting by riot and flouthfulnes. But  
rather p<sup>r</sup>epare your ſelues alwayes ready againſt that daye, and be ſober and  
watching, in continuall p<sup>r</sup>ayers. For it shal come vñloked for (ſo it is the will  
of Christ) but if it shal fynd thee in them, it can not choue but come happily.  
Sobrietie is an acceptable thyng to God, it is a lute mater to wachte, for God  
doeth gladlyc heare the p<sup>r</sup>ayers that are ſet forþe by temperaunce and wat-  
chyng. But this is a thyng a greate deale moſt acceptable of all, that you en-  
brace every one other with continuall and belement loue, releuynge euery one  
other with mutuall good turnes. So as he that is the moſe watchfull, maye  
carre vp the drowsyſe ſnoytingout: he that is the better learned, maye inſtructe the  
leſſe learned: he that is þ moſe diligente, maye warne the fuggarde: he that is  
the moſe frequente, maye p<sup>r</sup>ycke vp the colde onctand he that is the moſe perlit,  
maye forȝene hym that doeth amysse through infirmitie. For this bryngynge  
charitie towardes the neigboure, couereth the multitude of synnes, wherwith  
we are endaungered to God. That whiche we offendre agaynſte hym, is verre  
well waffen awaye by doyng good turnes unto our neigbours. Lyke as e-  
very one hath the ſortune of habylite, ſo leſte hym ſtudye to be good unto his  
brother. Let hym that hath ſubſtaunce to do withal, ſhewe hymſelue herberous,  
and beſtowe vnto them that haue nebe, not grudgingly, nether with mutuall  
troug, but gladly and chearefully, ſtempyng hymſelue to receyue a good turne,  
whan he geueth, and that ſuche maner of loſſe of ſubſtaunce is a greate gaine  
with God, whiche ſhal repaye al with vþþeaped meſure. And thinke this moſe  
wert, that whatſoever you ſpende to the helpyng of your neigboure, is the  
good gyfte of God, geuen to this ende, that as it were haunng that chaunce of  
riches coniuncted to your credence, you ſhoulde waſe ricthe in the vſurye of  
godly workeſ. Unto ſome God hath diſtributed ſome ſondyng giſtes: unto ſome,  
other gyftes. Let no man take vpon him to haue that, whiche he hath, of hym  
ſelues: let hym thynke it to be Gods gyfte, whiche he would haue diſtributed by  
you vpon other, that of doyng good turnes one for an other, mutuall loue  
maye be glewed together amounge your ſelues moſe and moſe, and that there  
myght

## The paraphrase of Erasmus upon the synt

might erreace by occasion unto every one the rewarde of godlynes. Let no man be disorient with hym selfe, in that he is not endued with this or that gift. Let no man also sondre in his owne conceit, in that he hath mo qualties givyn unto hym than other haue. For so it was the will of the cyche and lyberall gentill God, to bestowe his godes astir sondry sortes. No man is Lorde of that whiche he hath receaved: he is nothing but the dispeler: For the thyng that he dispelereth is the lordes. And yf he do that faithfully, chearefully and desirously, lette hym not lobe for rewarde of man, malmuche as he shal receue it of God. If holome doctrine chaunce unto a man, if any man haue the gyfte of a syne learned tongue, let hym not abuse it unto gayne, unto penynous statelynes and payne gloriye, but unto the commodite of his neigboure, and to the glory of Christe. Let the hearers perceue his wordes to be the wordes of God, and not of men: and that he whiche speacheth is no thyng els, but the instrument of the boyce of God. If any man be more hable to haue ministracion of office than of Doctrine, let hym administris his gyft, so as he challenge not chauzitic unto him selfe, but ascribe it unto God, that geueth hym power and strength to goe aboue the thynges effectually that he taketh in hande.

And that shal be done, to the intent that of godes diversly distributed, and of offices diversly gone about, God may be glorified on every parte, of whom as of the wellspying we haue al thynges shewynge unto vs, not by Moses, but by Iesus Christe, by whom whosoeuer the fader geueth, he geueth it unto hym as his onyl soule. Unto God therfore shal he ascribe the deede, that is holpen by his brothers good turne: unto God shal he rendre the thankes, whiche is glad that his brother is holpen by his ministerie. So that þ totall summe of al glorie redoundeth on every parte unto God the fader and the sonne, unto whom is continual glorie þ dominion for ever world without ende. Amen. We ought not in this behalfe to seke after glorie, but it behoueth vs to remembrye our duetie, wherwith we may please God. Concerning the rewarde let hym alone with all that we put our trusse in. For he shal turne the persecutors malice into pout good, he shal change your painful sorowes into gladnesse, þ your cypre the into glorie.

**The text.** Dearly beloued, maruaille not that ye are pyned by fire, which thing is to teste you, as though some straunge thyng haue ned unto you: but reioice, in asmuche as ye are partakers of Christes passion: that when his glorie apperteyneth, þt maye be my and glad. If ye be rayled upon for the name of Christ, happy are ye. For the glorie and the spicte of God resteth upon you. On this parte he is tull spoken of, but on your parte he is gloriified. He that nowt of you be pynched as a murtherer, or as a thiefe, or an evill doer, or as a busy body in other mens matters. If any man suffice as a Christian man, let hym not be shamed: but let hym glorie God on his behalfe. For the tyme is come that iugement must begin at the house of god. If it first begin at vs what shal the ende be of them which beleue not the gospel of God? And if the righteous scarcely be saved, where shal the vngodly and the sinnes appere? Wherefore let them that are reuolued according to the will of God, comyngherit loules to hym with wel doing, as unto a faythfull creature.

Therefore, dearely beloued, be not disquieted in þ meane season as it were a newe matter, though you which shalbe the felokes to gether of the kyngdom heauen, be tried with afflictions in this wold, as gold is with fire. That thing ought to seine no newe matter unto you, whiche wente long ago before in the credibly pynched prophetes, and lately in Christe. It ought to be the moxe easelye boyne,

boyn, in as muche as you see it happen comonly vnto you with all the tried people of god. And seyng þ in this behalfe you beynge disciples resemble your master, and beynge members resemble your heade Iesus Christe, ought to be glad and reioyce, þ lyke as now he doeth vouchesake to haue you compantens of his afflictions, euen so afterwarde, whā he shal open his maiestie vnto al men, a haung made them a shamed & astonied, þ afflicted hym and you for malice of hym, you shal reioyce with unspeakable myrtle, whiche may be felte, but not expressed with wordes. In the meane seasoñ, of men reuyle you, howe soevre you are afflicted in bodye, not for your owne naughtye dedes, but for the profession of Christ, yet in this behalfe you are blessed, that euen in þ myndes of your roymen-tes, & in the myndes of your dispightfull handlunge, the gloriouſ ſpirite of god is kyndled agayne in you for your harinles herte & good conſcience ſake. It is a ſweete thing to ſuffer w̄ Christ, and it is a gloriouſ thing to ſuffer for Christ. For as muche as in them ſpech, they reuile eue Christ hymſelfe, howbeit your innoſcence, & your patient ſufferaunce cauſeth it to chaunce vnto his glorie. But God forbydde, þ any of you ſhould be puniſhed for manſlauḡhter, or theſt, eþer for naughtye wordes ſpeaking, or for curiouſ meddlyng of thofe thinges that perteine nothing to you. For it is þ cauſe & not the tormenting þ maketh a Martyr. And whosoeuer ſuffreth for none other cauſe, but þ he is called a Christian, he nedeth not to be aſhamed of his puniſhment. It is a ſhame to be called a cheſte: but it is a gloriouſ thiſg to be called a Christian. Bleſſed are they, whiche (thoſhough it be after that painful ſorte) may eſcape the tormentes of hell fire: and that through afflictions þ ſhall endure but as it were þ ſpace of a moment, haue paſſage genen them vnto ſoys that ſhal neuer haue ende. Wherunto God ad-mittereth none, but him that is notably poued and tried by muche ſuffering of ſo- toves. Once he ſhal practiſe dreadful iudgement, whā the tyme of mercy is paſt, wherat euey one ſhalbe rewarded accordyng to his deſerctes. In þ meane while, þ iudgement is moze eaſe, in as muche as beynge purly tried by temporal tormentes we are made worthy of þ fellowship of Christ, whiche wil allow nothing but the thiſg that is moze pure and moze perfylly ſlawyd from dyolle. Nowe is the tyme, that thiſ iudgement be exerciſed, to thintent it may moze euidently appere, who doe trulye put their truſte in God, and whoe doe trulye loue Christe in dede. Thiſg beynge in proſperous and quiete eſtate are not argumētes of true godliſſe. As for Moſes ceremoniſes, euen a beyp hypocrite may kepe them, but as for loſſe of goodes, reuilinges, empriſonmentes, ſtripes, and death, no man taketh patiently, but he þ hath an invinciblē faith iornd w̄ a gospeſlyke charitie. And vnto theſe, let the readilſ prepare them ſelues, that wil in tyme comiŋ reigne w̄ Christ. Thiſ iudgement ſhal beginne at þ house of god, whiche is the congregacion. Then þt be nedfull for vs to be ſo cleſed, whiche beleue the gospeſ, and loue vp̄rightelſ: what ende, what iudgement, what parne abideth them, that haue no conſtaunt beleſe in the gospeſ, and continue ſtill in their owne wickednesſes. If they be ſo tryed, whiche with ſingle plaines obeye the gospeſ, and hauynge forſaken all the pleaſures of thiſ worlde, haue gotten ouer them ſclues to the iudgement of godlynes: what ſhall become of them whome the preachinge of the gospeſ hath made worse? And þt they whiche loue iustly, knowinge themſelues guiltie in none culpiſtacie neſt (without peryll and muche a doe) the poſte of eternall ſaluation: In what

# The paraphrase of Erasmus upon the 1. Epistle.

hope shall the wicked and mischeuous doers shewe their face in so straight and so dreadefull a iugement: Therefore they may in no wryse hope to get any saluacion there, to thintent that they also whiche are tormentid in this wold, not for evill doynges but for the wyll of God, must not trust to them selues, but to their possible pouers exercisage þ workes of godlynes, they shoulde after this soþe put their soules in the handes of God their maker, who of his goodnesse wyll not suffer it to perþe that he hath made, þf they continue in well doing to deathe, and þf they wyll haue none assaunce in their owne mirthes, but luke forwarde of his bounteuous lyberalite.

## C The. b. Chapter.

The text.

**C** The clers whiche are among you, I exhort, which am also an elder, and a wyrme of the affaers of Christ, and also a partaker of the glory that shalbe opened. Feþe ye Christes flocke, as muche as lyþe in you, taking the exerleþt of them, nor as compelled thereto, but wylfully: alle a godly sorte, nor for þ desyre of wryþy iurie: but of a good minde, nor as thoughe þe were losþe oute the parþies: but that þe be an example to the flocke and that with good wyll. And when the chefeþe shalbe appaþe, þe shall receave an incorþupable crowne of gloriþe. Lyþe þe þe reþent, submyt your selues unto the cler. Submit your selues every man one to a noþer, knet your selues together in louþynges of mynes, þoþ God tristid the proude, and geþy grace to the humble.

**A** Deuout your diligencie unto this, þy chyrch, boþe every one seuerally by your selues, and all together in commune, that followinge the footstepes of Christ, you may arryue unto his felowþip. Nowþent it is treason, þt is, whiche excede other in autorite of age, shoulde excede also in the study of godlynes. Of their example, of their maner of teaching, and of their autorite dependeth the resydue of the multitude. And it is not enoughe for them, to lyue uprightly themselues, excepte they be carefull for the multitude also. For unto them, their graye head augmenteth autorite, þle of thinges augmenteth wryþydome, and long proued & tried wryþteneþ of lyþt augmenteth their credence. You therfore I speake to you clers, the heþers of the people, beþyng an elder also my selfe, whiche haue performed in mater ȝ in cedes, the thing þ I teache, that is to say, in suffiþyng empsonmentes & stripes for the name of Christ sake, beþyng ready also euþ unto þ crosse, whaþ the wil of God so shalbe, & in like manner haþing this very good hope, þ whom he hath vouchesafed to haþe suffiþ for his sake, he wil admittre also the same unto þ felowþip of the gloriþe of heauen, as sone as þ day shal come, wherin he shal openly declare his Maestrie unto the wold, & þ wrastlinges of þ wold being at an ende, þ rewardes shalbe brought furþe. I beseeche you for þ tormentes sakes þ Christ suffiþ for you, & for myne afflictions sakes, wherin I folow my lord to myne bittetmost power, shew your selues right feders of þ multitude in dede, as it is charced to every mans sorte, watche, walk about, leþe on euþy syde, & take heþe, þ nothing wante unto the flocke, for whome Christ died, nether hole consolacion, nether holosome doctrine, ne example of godlynesse. You are called Superintendentes; accomplayþe in dede þ thing þ you are called. Feþe, certe, quietne, keþe, þ in thing perþille, þ noþing curiþe out of þ man. And see þ you doe þ, not grudgingly, as me constrained through feare, either quaine, or necesse of office; but þ diligent readines, gladdly, & þ a good wil, respecting nothing else, but what may be acceptable to god.

It

It is his blynes that you take in hanbe, and of him you shall receyue euclasinge rewarde. Loke not for rewarde in this lyfe. It is a shame to take charge of chyitian people for vaunage sake: whiche charge no man is prayed for takinge, but he that doeth it of his owne accord and frely without any thynge. That man is fallen out of the rewarde of heauen, that hunteth after the hys of his office at merches handes here in this woylde. Next vnto this it is, yf any man, though he set naught by lucte, yet seeketh ambicously after honour and dignite, being desyrous to be a commaunder, beynge desitous to be reuerenced: that man shall haue no rewarde also with God. He hath receaued his rewarde: The office of a right bishop is ferre of from lordinge. It is not a tiramye, but an administration. A bishop is put in autorite for this ende, not to scraue to hym selfe the moxe gryne therby, not to reigne a lorde, and to vse his pleasure the moxe frely, but to doe the moxe good. Therefore you elders, remembrye your office, behaue yowr selues so in all thynges, that your lyfe maye be an example vnto the people of a gospellyke conueracion. Let them lerne of your behauiour to set naught by lucte, let them lerne to defye dysdeignous statelynes, let them lerne to hope for the hys of their duties dooing at Christes handes, & to haue respecte to none other thing in this woylde, but because so it is honest, so is it acceptable to God. In the meane seazon playe the good Shepheardes frely without any thing. Neuertheles in dede it shall not be doen for nothing: but when the prince of Shepheardes Jesus Christ shall in thappointed daye openly shew forth hym selfe, whiche gaue hym selfe wholy for his shepe, the keping wherof he hath committed vnto yowr credence, than in dede of a wyle & a mortall criflyng rewarde you shall receyue the gloriouys crowne of yowr dutys dooing, whiche shal never fade. Therfore in no wyle take the thing vpon yowr selues, that you ought to loke for at yowr prynces handes: p[er]suad not the dape, whiche he woulde haue to be vncertayne vnto vs. And like as it is the parte of such as be Elders, to shew them selues as fathers vnto the yonger, even so the yonger ought on the other parte to shew them selues manerly and obedient vnto the elders: and lyke as the Elders submite them selues throughe gospellyke charitie vnto all men, so shal they haue the more dooing the more good, even so the yong ought not to abyse the gentilnes and facilitie of the Elders, but it is rather conuenient for them to obey them w[th] so muche the moxe ready diligence, as they abyse the lese their autorite. Wherre true charitie is, therre autorite is neither dysdeinfull nor the yowthe is outragiously feare. He þ is set in dignite, goeth about nothinge but this, that he may doe good for other: and he þ is a subiecte doeth more of his owne free accorde, than he requireth hym. Let all men therfore haue gentyl sobernes syred vterly in their hartes: and that shall be occasion, that necher the Elders shalbe weary of their charge, nor þ yonger greued at their autorite. God hateth feare stowtenes of flouake in men: his deligthe is in lowe mynded hartes, and such as decicte them selues: he bestoweth his gifte vnto them that take nothinge vpon them selues: he repelleth a forfaketh þ proude persons, as vneworthþ his benefites. Such as hymble them selues, them he aduanceth: and such as exalte them selues, the n he thowtch downe: such as truste to their owne stengthes, them he doeth not vouchsafe to helpe: and those that dystruste theyr owne powers and depende wholy at his beche, them he cheapeþ wherh and chayntegh.

# The paraphrase of Erasmus vpon the l. Epistle.

The texte.

Submit your selues therfore vnder the myghtie haunde of God, that he may exalte you, when the tyme is come. Cast all your care vpon him: for he careth for you. Be sober and warche, for yowre aduersarie the beuyll as a roainge lyon walketh aboute, scheyng whome he maye devoue: whome relyst newast in the faische, knowyng that the same afflictions are appoynted vnto your breschien, that are in this wold. But the God of all grace whiche hath calleb vs vnto his eternall glori by Christ Iesus shall his owne selfe assyse that ye haue suffered a lytle affliction make you perfecte: settle, strength and stably the you. To him be glori and poultrie for euer and euer. Amen. By Siluanus a faithfull brother vnto you (as I suppose) haue I written brefly, exhortinge and trulifing howe that this is the true grace of God, wherin ye stande. The congregacion of them whiche at Babylon are compaions of your election, saluterd you, and so do the Marcus my sonne. Greete ye one another with the kynde of loue. Peace be with you al whiche are in Christ Iesu. Amen.

Submitte your selues therfore, not for drede of men, but because you trust in the myghtie haunde of God. There is no perill, lesse you shoulde be troden vnder fote perpetually for euer: for he shall aduaunce and exalte you a lofte, whan the day of rewardes cometh. Loke not wauntingly about you, haue no distrust, be not afraide, lesse you be tossed in þe souges of sorowes, as though you were vndeferded and set naught by: for he, that is habite in all thinges, and seerh all thinges, hath charche of you, & wil not suffer any thing of you to perdyne. It is þe comune custome of pouthe to be vnto pleasures, vnto ryot, & vnto wan-tonnesse. But be you sober, watche you in your myndes, beynge alwayes readly attētive and alwayes circūspecte. for þe aduersarie of your saluaciō, þe thursteth after mannes destrucciō, sleepeth not, but walketh about lyke an hungrye roaing lion, scheyng in every place whom he may snarche vp to devoue: & assaileng by all meanes entraunce vnto you, sometyme layeng wape for you by volup-tuous pleasures, sometyme openly oppugnyng you by persecutions. Seue not place vnto him, but resist him with bushyninge stronge hartes. You wil say: where haue we power against him that is so myghtie? He that haþe charge of you, is myghtier than he. But all the whole trust of your hartes vpon him, and your aduersaries power shalbe nothinge. Against the faischies, he is strong: but against the faischull he is feble. If he shoulde assaulte this man or that man, pachauice it myght rightly be take for a soye greuous affliction, but now doeth he impugne al the whole flocke of the godly. & like malicious hatred. He persecuteth Christ in you, he enuieþ all mens saluacion, so that the comune affliction of all shalbe the moxe easly habite to be borne, & to stande w agreable myndes against the comune enemy. These matters shal shoulde haue an ende. Neither wil God, from whom procedeth all goodnes, leue you succoules in the meane season, but wil thourghly perfourme the thing that he haþe begonne in you. He hath gauen you suche stomackes, that for his sake you shoulde not be afraide to suffer tormentes, wherby he hath calleb you vnto his glori that never shal haue ende. He wyl not suffer you to mysse of the victorie: if you wrestle manfully, he wil helpe you in your wrestlyng, and wyl gaueþþe, strengthen and estableþþe you, that beþuge tormentes for a shorte season, you maye attaine the crowne of immortalltie. By his ayde we get the victorie, & of his free gyfte we shal receyue the rewarde. for there is nothing wherin we maye chalenge any prayse to our selues: vnto God alone is al glori due, not onely in this wold, but also into al ages for euer: Amen. At this present I wil wryte no further vnto you: for of this selfe same matter, I suppose, I wrote vnto you of late, althought in fewe wordes, by Siluanus a faithfull brother, & I doubt not but he deliuered the Epistle well and faithfully. In it I desired and hartily besought you, to persueþþe in that whiche you haue begonne: that nothing alter your

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yonc myndt. The wape that you haue entred, is the very right true wape unto saluacion. Thus ferre you haue proceded forwarde by the goodnes of God. Continue styll stedfastly throughte his helpeynge ayde, tyll you attayne unto the victorious rewarde of lyfe that never shall dye. The congregacion of the christianes commende them unto you, even the congregacion whome God hath chosen out to hymselfe togoeth with you in Babilon, whiche in the myddes of wicked ydolatrious folowe the godlynes of the gospele, and in myddes of most sylchre corrupte spuers embrace the putenes of cleane conuersacion. You are not alone by your selues, God hath his electe in every place: In dede those are but a very fewe, howbeit they are a synely typed sede to encrease the congregacion in tymis commynge more largely. Marke saluteth you, whiche is to me as it were my sonne. Salute you every one other with a kyse, not after the sorte that is genē more custumely than hartely, but with an holpe, pure, & true christia mynde, which is not doone against the hearte, but is the signe of a chaste and a pure upright louer, and not a lyeng countrefacie token. And (to make an ende of myne Epistle in lyke sorte as I begame it) Grace and peace be always present with you al, which beynge engraffed unto the boode of Iesu Christ, lyue by his sprite, that grace maye couple you unto God, and peace maye glewe you together with mutual concorde: whiche thing God (that is best and most myghty) by myngre to passe. Amen.

Thus endeth the paraphrase vpon the  
first Epistle of S. Peter  
thompson.

# C The argument vpon the later Epistle of S. Peter thompson by D. Erasmus of Ro- terodame.



His Epistle as it appeareth Peter wrote when he was greatly growē in age, and almost at the pittes brinke, so in dede he maketh mencion of his death. He wryteth generallye to all sortes of christianes, exhortinge them to putenes of lyfe, and by anciuent examples and with the recout of the laste iudgement frayeng them from sylchines: and he doeth vehemently blaine them, whiche corrupte the myndes of the syngle with peruerse doctrine, in denyeng the commynge of Christ.

Thus endeth the Argument.